

CULTURAL HERITAGE TOURISM IN INDONESIA POTENTIAL OF “GUNUNG GANGSIR TEMPLE” AS A TOURIST ATTRACTION

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CULTURAL HERITAGE TOURISM IN INDONESIA POTENTIAL OF “GUNUNG GANGSIR TEMPLE” AS A TOURIST ATTRACTION

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ABSTRACT

The existence of human life in the past can be traced through its historical heritage. Relics in the form of human creations in the past that can be developed and utilized as a cultural heritage tourism. Pasuruan in the historical course is one area that has cultural heritage from the Hindu-Buddhist period, one of which is in the form of Gunung Gangsir Temple, a heritage from Medang Kamulan Kingdom. This approach uses a qualitative method with a historical science approach, so that historical aspects in this study remain visible. Data collection techniques in this study are the literature review, interviews and field observations. The data analysis method in the study begins with data reduction, data presentation and conclusion drawing which are then presented in this article.

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The results of this study indicate that the use of historic buildings as a tourist attraction is one part of the effort to preserve these buildings. Concrete steps to realize it are the fulfillment of the carrying capacity needed in the tourism business which includes 4A Concepts, Attraction, Amenities, Access and Ancillary. Some things that must be in place are special shelters or places to stay for tourists, a place to exchange foreign currencies, representative restaurants and adequate health facilities and form organizations specifically in the field of tourism.

Keywords: Potential Development, Gunung Gangsir Temple, Cultural Heritage Tourism

BACKGROUND

The existence of human life in the past can be traced through the historical relics, one of which is recorded in culture (Nuruiddin, 2018). Culture can take the form of ideas, activities and artifacts. The form of cultural ideas can be in the form of values and norms adopted by the community, while the form of activity can be in the form of traditional ceremonies, dance and livelihoods. The forms of human culture in the past in the form of artifacts are in the form of objects, structures and community building (Koentjaraningrat, 2009). A structure, building and area which is a historical heritage is often referred to as a cultural preservation.

Cultural heritage which is the legacy and work of ancestors which is an invaluable asset, so there is a need to preserve cultural heritage through proper utilization. The tourism sector seems to be the most possible option if it is associated with applicable laws, namely the government, local government and anyone can use cultural heritage for religious, social, educational, scientific, technological, cultural and tourism interests (Menkumham, 2010).

The approach that can be taken is to make the historical heritage into a cultural history tour. Therefore, tourism is an entity that can be relied upon in increasing the income of an area without requiring large capital like an industry, so tourism has a contribution to the development of a country's economy. It also has an impact on providing employment that can increase people's income and living standards.

UNWTO (United Nations World Tourism Organization) noted that since 2005 tourist visits with the aim of cultural and historical heritage objects experienced rapid growth, until 2009 nearly 65% of travelers sought experience with the primary goal being buildings and environments that retain historical character (Titing Kartika, Khoirul Fajri, 2017). While OECD data, The Organization for Economic Co-Operation and Development, tourism trends with cultural destinations in 2009 reached 40% (Wayan Ardika, 2019).

According to research data launched by Twitter, Indonesia is among the 10 countries most frequently visited by Twitter users from Asia Pacific. There are several reasons behind tourists visiting, namely: 1) 53% are looking for places that offer value for money; 2) 27% are looking for cultural heritage, with reasons of safe and secure, and high value; 3) more than 19% find a good beach (Prahara, 2019).

Bali is one of the islands of Indonesia which is visited by many foreign tourists, recorded only during January to July 2019 there were 3,462,683 visits (Ni Luh Rahmawati, 2019). They are mostly from Australia 20.40%, China 18.53%, India 4.92%, Britain 4.72%, and France 4.44%, United States 4.35%, South Korea 3.85%, Japan 3.39%, Germany 3.31%, New Zealand 3.02% and the rest combined with a number of other countries 29.08% (BPS, 2019). One of the main attractions of Bali is cultural tourism.

Cultural tourism can be interpreted as a trip that is to understand and become accustomed to the way of life and history of a particular location accompanied by

various cultural factors that can be presented in the context of tourism such as food, entertainment, architecture, drinks, handicrafts and manufactured products or every element that represents characteristics of way of life at a particular destination (Richards, G., and Derek, 2002). Cultural heritage tourism usually depends on the elements of living culture (activities still in progress) and buildings that refer to the past use as tourism resources. These include: 1) current culture and habits, because they are also a legacy from the past; 2) other immaterial inheritance elements, such as music, dance, language, religion, food and cuisine, artistic traditions and festivals; and 3) material remnants from the built cultural environment, including monuments, public buildings and historic homes, farms, palaces and cathedrals, museums, and archaeological ruins and relics (Nyaupane, 2009).

In 2012, the provincial government of Bali in particular has designated Bali as a cultural tourism (Pastika, 2012). The existence of governor's regulations on tourism in Bali has an impact on the rise of cultural and historical heritage-based tourism on the Island of the Gods, one of them is Bongan Tabanan Tourism Village (Nuruddin, 2020), cultural-based tourism in Nusa Penida Bali (Nuruddin, Sri Pujiastuti, Yohanes Kristianto, I Made Trisna Semara, 2020), the utilization of the culture of Tirta Empul Temple in Bali (Setiawan, 2011), (Andriyani, 2017) and several other cultural attractions.

The geographical conditions and landscape of Indonesia that differ from one island to another have an impact on the model of interacting with nature and the livelihoods of its people, thus forming diverse ways of life and culture. The diversity of ways of life and culture is one of the major capitals for Indonesia in improving the welfare of its citizens through the tourism sector. This study aims to photograph the historical heritage site in Pasuruan, East Java Indonesia, which is in the form of Gunung Gangsir Temple located in Gunung Gangsir Village, Beji District. It is hoped that from this historical tourism study the historical value of the cultural heritage can be an educational value and a foothold for present and future generations. One form of its utilization is its development as a tourist attraction based on cultural heritage.

RESEARCH METHODS

This study uses a qualitative research model with a research approach in the science of history. In general, qualitative research is conducted to see meaning that cannot be measured in terms of quantity, amount, intensity or frequency. But the research emphasizes the reality that is built socially, so that there is a close relationship between researchers and studies. In addition, qualitative research is generally more concerned with the value-laden nature and trying to find answers to questions that see how social experiences arise and get meaning in them (Lincoln, 2009).

In order to trace the history of the temple, this study uses research in the history of science which includes (1) Heuristics, the process of finding sources related to research themes in written and oral form and pictures; (2) Source Criticism, namely the review process of the authenticity, authenticity and validity of the source both physically and the quality of the information; (3) interpretation, namely the process of

interpreting the data found in sources that have been collected, so that descriptions are made; (d) Historiography, namely the process of pouring all the data that has been interpreted in the form of a description to be poured in a historical narrative that is factual (Kuntowijoyo, 2001).

The data in this study were mostly obtained from literature reviews, observations and interviews. In the literature study method section is done by finding data on books and articles that are directly or indirectly related, that is, related to history and tourism. The method of observation to historical heritage areas was conducted by the authors during 2019 and 2020. To complete the data obtained from literature review and direct observation, researchers also conducted interviews with several sources around the site.

HISTORICAL AND PHILOSOPHICAL ASPECTS OF GUNUNG GANGSIR TEMPLE

Gunung Gangsir Temple is located in Gunung Gangsir Village, Beji Pasuruan District. Its location is quite strategic, namely on the North Coast of Java which is flanked by Sidoarjo Regency in the west and Probolinggo Regency in the east. In the south it borders Malang Regency. The existence of Gunung Gangsir Temple is estimated to emerge in the 11th century AD, together with the end of government and the legacy of the Medang Kamulan Kingdom. This kingdom is a continuation of the ancient Mataram kingdom in Central Java which was moved to East Java by Mpu Sindok. The displacement was caused for several reasons, namely the center of the Ancient Mataram kingdom adjacent to Mount Merapi, so that its existence was threatened if Mount Merapi erupted and the second reason was political threats from other kingdoms (Poesponegoro, 1992).

In addition, geographical considerations are also the reason for moving the capital city is a hilly condition that causes the agricultural sector to be less developed, so choose the area in East Java where there are two large rivers that flow into the sea, namely Bengawan Solo and the Brantas River. The two rivers are the heart of the economic and trade movement for fertile areas such as Mojokerto and Kediri (Soeroto, 1975).

For this reason, Mpu Sindok then built a new palace in Medang Kamulan Kingdom at the mouth of the Brantas River with its capital city, Watan Mas. The Medang Kamulan Kingdom in Mpu Sindok's reign covered Nganjuk Regency in the west, Pasuruan Regency in the east, Surabaya City in the north and Malang Regency in the south. In further developments, the kingdom's power covered almost the entire territory of East Java. Gunung Gangsir Temple was built during the reign of Mpu Sindok located in Kebon Candi Hamlet, Gunung Gangsir Village, Beji District, Pasuruan Regency (Istari, 2015).

According to oral stories, Gunung Gangsir Pasuruan Temple was built by a rich woman named Nyai Srigati or commonly called Mbok Rondo Dermo. The term Mbok Rondo Dermo is taken from her character who is very generous towards the surrounding community. Before getting to know Nyai Srigati, the surrounding community only knew the livelihood system as wanderers and grass eaters. When the supply of hunted plants and animals was running out, Nyai Srigati invited people to pray to God. A few days later, came a Glatic Bird carrying rice seeds and dropped it in the area. After that, the seeds are

planted in the location which is now north of the Gangsir Temple. A few years later, Nyai Srigati became a very rich farmer, so the local community tied her life to the rich woman. Because of his services, the local community built the Gunung Gangsir Temple as a memorial because of the success of Nyai Sri Srigati in agriculture in the welfare of the surrounding community (Nur Jannah, interview on 25 January 2017).

According to Astania, Gunung Gansir Temple is a form of acculturation between Hindu culture and animism culture (native to Indonesia), which is evidenced by the purpose of establishing the temple as a form of respect for Nyai Srigati who is considered to be a service person to the surrounding community. Hindu culture appears in the function of the temple as a place of worship of the gods and the tomb of the king or the brahmins. Thus, in Hindu belief, this temple functions as a place of religious rituals, burial places and as a place for storing treasure (Atsania, 2016).

One of the religious activities that is still taking place is a ceremony known as "Selamatan Dusun" which is held on Friday Legi, except for the month of Ramadan. The event will take place in front of or in the courtyard of Gunung Gangsir Temple. The ritual is performed to honor and give offerings to the soul Nyai Srigati. Another purpose of the ritual is to be free from all distress and get abundant fortune (Campbell, 2002).

THE EXISTING CONDITION OF GUNUNG GANGSIR TEMPLE

Gunung Gangsir Temple is unique in terms of its architectural form, which is characterized by the building styles of Central Java and East Java. Central Java langgam temple has the following characteristics, namely the form of a tiled with terraces, the reliefs arise rather high with naturalist paintings in the form of plants or animals, the top of the temple is in the form of stupa, made of andesite stone, the main temple is lying in the middle of the yard and the temple faces east. Examples of temples in Central Java are Mendut, Kalasan and Borobudur. The East Java Temple has the following characteristics, it has a slender shape and a terraced roof, the reliefs appear slightly and the decoration resembles a shadow puppet, the top of the cube-shaped temple, the structure is made of bricks, the main temple is located behind the courtyard and faces west (Atsania, 2016).



Figure 1. The front of the temple
Photo: Akhmad Fajar Ma'rufin, 2020



Figure 2. The back of the temple

Gunung Gangsir Temple has the following characteristics: namely a temple in the form of a tiled and staircase with a cube-shaped peak; reliefs arise rather high and ornate naturalist paintings and there are like shadow puppets, it is seen from two reliefs that depict a man and woman whose head disappeared; reliefs affixed to the recesses around the temple; the temple faces west; and temple structures made of bricks (As shown in Figure 1 and Figure 2.).

On the body part of the temple generally describes the boundary between the human realm with the natural after death, so that the part is often used as a placement of ashes or religious rituals. As for the Gunung Gangsir Temple, the body part of the temple is a room containing sand that can hold 50 people (as in Figure 3). On the right and left of the entrance, there is a statue and relief of a woman. On the top or roof of the temple there is a tomb that is not known who was buried there. In this section also found many reliefs, one of which is the relief of a man (Observation, January 25, 2020).



Figure 3. The inside of Gunung Gangsir Temple
Photo: Akhmad Fajar Ma'rufin, 2020

Gunung Gangsir Temple has reliefs and statues carved into the temple walls. When it was discovered, the structure of the temple was already due to old age. Even so, this temple has a very high artistic and cultural value, so that during the Indonesian occupation, the Japanese took paintings or reliefs and some statues were taken and sold for the benefit of the Great East Asia War (Nur Jannah, interview on 25 January 2017). In the years 2003 to 2013, the surrounding population made their own pemolangan without knowing basic knowledge about the concept of temple restoration. Therefore, there are many reliefs that do not fit the niche. Even at the time of the restoration, many diggers found gold and sold it for personal gain. After the restoration was completed a few years ago many lost statues were stolen by irresponsible people. In order to prevent damage or loss of paintings or reliefs, some of the reliefs released from the recesses are stored in a warehouse (Nur Jannah, interview on 25 January 2017).



Figure 4. Relief Section of Gunung Gangsir Temple
Photo: Akhmad Fajar Ma'rufin, 2020

In general, around the temple there is a *pentirtaan* in the form of a pond filled with water for purification. In addition there are also two gates, the first form of the gate there is a door hole that is used as a place in and out. Then the second gate is in the form of a temple which is divided into two for a way in and out, an example of the temple gate is Candi Bentar (Campbell, 2002). But in the area of Mount Gangsir Temple there are no *tirta* around it. It is not known for certain whether it was from the beginning or because there were adjustments (Observation, 25 January 2020).

ANALYSIS OF TOURISM ASPECTS IN THE GUNUNG GANGSIR TEMPLE AREA

From an economic and business point of view, tourism can bring together a variety of business units that meet a variety of needs and desires of tourists, since they depart from their place of origin, when on location until returning home. Therefore, the contribution of tourism to the country's economy is quite large, because the development of a destination can have an impact on supply and demand aspects, foreign exchange, balance of payments, employment aspects and other monetary factors (Judisseno, 2017). In addition, the tourism industry can also be a catalyst for the economic development of the community, because there are jobs, increased income and living standards of local communities and a stimulus for the emergence of other businesses (Nuruddin *et al.*, 2020).

In the current era there has been a change in the model in tourism, namely the change that was originally conventional to special interest tourism as well as cultural-based tourism villages which tend to respect the environment, nature, culture and attractions in particular (Priyanto and Dyah Safitri, 2016). Special interest tourism can also be in the form of something different from general patterns, whose existence is only sought after by certain people with special purposes, for example seeking historical knowledge, looking for the midst of the soul and mind.

Gunung Gangsir Temple building to be developed as a tourist destination for cultural heritage is quite potential. This can be seen from the recognition of the temple caretaker, that the number of visitors to the Gunung Gangsir temple ranges from 200 to 300 people each month. In the holiday season, the number of visitors is increasing. They generally come with the aim to seek pleasure, get to know the history of the temple, conduct rituals and do some research (Edy, interview January 1, 2020).

In order to analyze the tourism aspects of the tourism objects around Gunung Gangsir Temple, Cooper's theory is needed which explains that the success of a tourist destination must refer to the fulfillment of four things which include attraction, amenities, access and ancillary (Cooper, 1993), with details as follows: attraction is related to the attractiveness of tourists to visit objects and as a giver of satisfaction; amenities can be in the form of services or facilities available, including restaurants and shops providing typical location goods; access includes accessibility and modes of transportation to the location; and ancillary including tourism organizations and activities related to the promotion of tourism objects.

POTENTIAL TOURIST ATTRACTIONS IN KAWACAN, GUNUNG GANGSIR TEMPLE

Based on searches in the field, there are no other attractions in the Gunung Gangsir Temple area. Thus, tourists who visit there only see the temple buildings, enjoy the grass garden in the courtyard of the temple and take a selfie (Observation, January 25, 2020). According to the recognition of the surrounding community, before the cultural heritage building was designated as a cultural heritage building by the local government, the local community usually held art activities in the area of the temple building. These activities include staging ludruk, puppets and some arts and traditions of other local communities. However,

after the establishment of cultural preservation and building zoning systems, the activity was abolished (Sholikhah, interview on January 1, 2020).

Thus, in order for the area to become a tourist attraction for cultural heritage, around the location (outside zoning), it is necessary to hold traditional arts and cultural activities which are still related to the historical appearance of the temple or related events that have occurred in the location. Such methods will increase the knowledge of local people living in the current era, so they know the history of their past.



Visitors take a selfie on the walls of Gunung Gangsir Temple

Photo: Akhmad Fajar Ma'rufin, 2020

POTENTIAL FACILITIES IN THE GUNUNG GANGSIR TEMPLE AREA

Based on field observations, the existing facilities in the Mount Gangsir Pasuruan Temple Area are sufficient. But to support tourism activities there, there are still many things that must be completed, in order to provide excellent service for visitors to the object. Public facilities in the form of a rest area around the temple do not yet exist, so when the heat arrives, tourists usually take shelter under the temple walls or look for shade trees. The worship facilities in the form of mosques have been around for a long time, while other facilities in the form of toilets are available but inadequate. Because the toilet building is a unity with the building of the temple security guard post. ATM machine facilities are also available, but the place is quite far, about 1 km from Gunung Gangsir Temple (Observation, January 25, 2020).

According to residents, if there are visitors who want to stay overnight and enjoy the atmosphere of the temple or any other need, then they usually rent a

home stay provided by local residents. But if they don't stay overnight, they usually use the mosque in front of the temple to rest for a while, so that it becomes another option as a rest area. In order to keep the mosque clean, the local community has appointed a temple nurse and temple cleaner named Mukhlis and Edi. They both are the guardians of the preservation of Gunung Gangsir Temple (Sholikhah, interview on January 1, 2020).

Based on the explanation above, there are several facilities that need to be added if you want to make this historical area an attractive tourist attraction, which is provided a special shelter or a place to stay for tourists, a foreign exchange, a representative restaurant and adequate health facilities, so that makes a sense of security and comfort for tourists who are far from their homes.

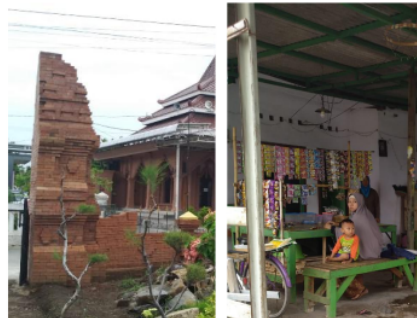


Figure 5. Worship facilities on site

Figure 6. Food vending facilities



Figure 7. Toilet and security office

Figure 8. Financial facilities

Photo: Akhmad Fajar Ma'rufin, 2020

ACCESSIBILITY TO THE GUNUNG GANGSIR TEMPLE AREA

Based on data obtained through searching in the field, the access road to the Gunung Gangsir Temple object is quite strategic, because it is on the Beji Pasuruan sub-district highway. Thus, transportation of city bus types can also pass through this highway. But to go to, tourists who take the bus must walk, because the area of the footpath is only about 3 meters. The distance between the sub-district highway and the

location of the object is 20 meters, so it is enough to walk. But for tourists who drive private vehicles can be parked directly around the object. In addition, access to the Gunung Gangsir Temple can also be reached via city transportation or public buses as well as offline and online motorcycle taxis, so that tourists who come to these locations have no access difficulties (Observation, January 25, 2020).



Figure 9. Condition of access road to Gunung Gangsir Temple

Photo: Akhmad Fajar Ma'rufin, 2020

TOURISM ORGANIZATION SYSTEM IN GUNUNG GANGSIR TEMPLE

Officially, the organization that manages tourism activities in the Gunung Gangsir Pasuruan Temple Area does not yet exist, so promotional activities have not yet been carried out. As for who maintains cleanliness and becomes a tourist guide there is a caretaker of the temple. Organizations such as tourism-aware groups (Pokdarwis) have not been formed by the local village government. In addition, related to the arrangement of visitors is usually done by site observers and local village administrators (Edy, interview January 1, 2020). Thus, in order for the cultural heritage of the temple to become a tourist attraction that is beneficial to knowledge and economic income for the local community, the initial step that must be taken is to create an organization that specifically handles the management and marketing of these objects as tourist attractions.

CONCLUSION

Utilization of heritage buildings into tourist attractions is one part of the effort of preservation. From an economic and business point of view, tourism can bring together a variety of business units that meet a variety of needs and desires of tourists, since they depart from their place of origin, when on location until returning home. One developing tourism model is special interest tourism which tends to respect the environment, nature, culture and history. The Gunung Gangsir Temple building has the potential to become an attractive cultural heritage tourist attraction in Pasuruan Regency, so it needs concrete steps to realize it. One of them is the fulfillment of the carrying capacity required in the tourism business known as Concept 4A, namely attraction, amenities, access and ancillary. Some of the facilities that must be in place are special shelters or places to stay for tourists, foreign exchange, a representative restaurant and adequate health facilities. In addition, in order to

facilitate access and make tourists safe at the location, a special designated parking area for public transport is needed in the form of city buses. Finally, so that the cultural heritage can be managed professionally and there is a massive marketing effort, an organization that has specialized in the tourism sector must be formed there, so that a cultural heritage tourism destination that is of productive value to the local government and the local community will be realized.

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- Edy, Key Interpreter of Gunung Gangsir Pasuruan Temple. The interview was conducted on January 1, 2020.
- Sholikhah, Owner of a Warung in the Gunung Gangsir Pasuruan Temple Area. The interview was conducted on January 1, 2020

Observation:

- Observation, to the location of Gunung Gangsir Pasuruan Temple on January 25, 2020

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